



THE CONVERTED CATHOLIC

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THE WOODEN DRUMS OF
PROTESTANTISM
ARCHBISHOP HAYES AS
BONIFACE VIII

DECEMBER
1921

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THE CONVERTED CATHOLIC

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

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"When thou art converted strengthen thy brethren."—Luke 22: 32.

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A Warning from Canada

In an address at the centennial of McGill University at Montreal, Oct. 14, Dr. J. A. Angell, president of Yale University, said:

"May I say that upon you and upon us all representatives of learning, of thoughtfulness and of judgment, it is peculiarly incumbent at this time, when sinister forces are at work the world over, influences which are attempting to rend asunder the great household of the English-speaking peoples, that we stand as allies against anything of that kind."

Church and State in Public Departments

According to the New York "Times" (Oct. 1) the Postmaster in New York gave leave of absence to Jewish employees that they might celebrate Rosh Hashana, the Jewish New Year. This was, in our opinion, a great mistake. No leave of absence should be granted in any Federal, State or municipal organization for any religious celebrations whatever. Nothing should be done in any public department that recognizes any religious or sectarian festival or celebration.

"The Hope of the Future"

This is the title of a book just published by the Cornhill Publishing Co., 2a Park St., Boston, Mass., by Edward E. Eagle. Its appearance at this time is most timely, in view of the vigorous propaganda of hatred against Great Britain and the efforts being made to destroy the friendship between France and Italy created during the Great War. As the book reached us too late to receive the attention it deserves, in this

issue, a review will, all well, appear next month. It is enough now to say that in our opinion, it should be in the hands of every citizen who desires the safety of the Republic and the permanence of our "free institutions." The price is \$2.00.

A Sinister Utterance of 1895

The "Christian Work" of September 19, 1895, had what Father O'Connor described as "a ringing editorial" entitled: "An Influential Jesuit Paper," referring to the New York "Sun," of which Charles A. Dana was then editor. In the light of recent events, the following sentence from "the same issue" has special significance:

"According to our able Jesuit contemporary the "Sun" newspaper, which presumably has information on the subject, the Vatican bides its time till the great war comes when the head of the Roman Catholic Church may reign as an independent sovereign over a neutral State.'"

The Truculent Admiral Benson

The Brooklyn "Tablet" of Oct. 1 contained an account of a convention of the National Council of Catholic Men at Washington. Admiral Benson was elected president, and in his speech of acceptance he is quoted as saying:

"We have a Hindenburg line to break, and we cannot do it unless we have the united and whole-hearted support of the Catholic men and women of the country. With this honor goes a tremendous responsibility; if it were not for my interest and belief that this movement will succeed and become one of the greatest movements ever inaugurated, I would not have accepted this post. We must muster our armies and it is up to you men to localize your forces. If that is done I will lead you through Belleau Wood and break the Hindenburg line."

While the report does not specify just what was meant by the "Hindenburg line," the expression must be taken to mean the Protestantism of the country, which is beginning to awake to the necessity of defending the liberties of the nation. It seems

a pity that the Admiral did not quote Archbishop Ireland's Baltimore war-cry, "Make America Catholic!" and with it the text of his sermon from Ecclesiasticus 4: 33: "Even to death fight for justice, and God will overthrow thy enemies for thee."

How One Priest Lost a Boy

At the service of Christ's Mission on Sunday, Nov. 20th, the principal speaker was Mr. Frank B. Cigliotti, a student at the National Bible Seminary, New York City. He was brought up in the Roman Church, and when a small boy worked in steel mills and coal mines in Pennsylvania. He and his mother were very poor. When his mother died, she was taken to the church and a mass was said, and other ceremonies performed. Then the priest came to him and said that he owed him \$15. The boy had never seen so much money together in his life, and he asked why he owed it. The priest replied that it was for saying the mass, using the holy water, etc., and that he would not allow the body to be taken to the cemetery until he had the money. The twelve-year-old boy, having no one else to go to, went to the undertaker and told him what the priest had said. Whereupon the kind-hearted man produced the sum required, and told the boy he could repay him when he grew up. The money was handed to the priest and the funeral proceeded to its conclusion. After all was over, the boy went to the priest's house, and told him that he would never come to the church again. And he never did.

To a priest came a young woman one day, who had an exaggerated idea of her charms and who confessed she feared she had a besetting sin.

"And what is it?" asked the priest, kindly.

"It is this," she replied, her eyes cast down. "Every time I pass a mirror I think of my beauty."

"Faith, daughter, that's no sin, no sin at all. Just a slight mistake, daughter, just a triflin' error in judgment."—The American Legion Weekly.

ARCHBISHOP HAYES AS POPE BONIFACE VIII

On Sunday, Nov. 13th, at the Town Hall, New York, Mrs. Margaret Sangster and Mary Winthrop, who had been advertised to speak on the subject of "birth control," at a meeting for the discussion of that topic, were arrested because they refused to leave the platform when ordered to do so by the police. On the following Thursday, they appeared in a police court, but were discharged "for lack of evidence."

In reply to a question from the magistrate, Patrolman Gains said: "We entered the hall about 8.30, and stopped the meeting as it was about to start."

"How can you stop anything when it has not started?"

"Well, the police captain had instructed me to go and tell Mrs. Sangster to get off the stage, which I did."

The "New York Times," of the 18th, said that the police suppression of this meeting, "was brought about at the instance of Archbishop Patrick J. Hayes of this Roman Catholic Archdiocese," and adds: "The first complaint about the meeting, it was admitted yesterday at the archiepiscopal residence in Madison Ave., was made at the Archbishop's direction to Police Headquarters by telephone some time before the meeting, and Mgr. Joseph P. Dineen, the Archbishop's secretary, went to the Town Hall before the meeting to meet Police Captain Thomas Donohue of the West Forty-seventh Street Station. Captain Donohue, it was learned, did not know why he was sent to the Town Hall until he met the monsignor there."

Monsignor Dineen told reporters that the Archbishop had been invited to the meeting, and that he went there as the representative of that dignity. He is quoted as saying that it was not necessary for him to say what the attitude of his Church was toward "birth control," and that what particularly aroused him was "the presence there of four children." It turned out afterwards that these "children" were Barnard students with bobbed hair.

The attitude of the Roman Church towards Presbyterianism, Methodism, and every other form of Protestantism is also well known, and is officially stated in the Bull "In

Coena Domini," and if Archbishop Hayes had the power to stop their meetings before they began, we can be sure he would use it in the same way.

As a matter of fact Archbishop Hayes was putting into practical effect the "two-swords" paragraph of the Bull "Unam Sanctum," of Pope Boniface VIII, which says:

"Both swords, the spiritual and material, therefore, are in the power of the Church; the one, indeed, to be wielded for the Church, the other by the Church; the one by the hand of the priest, the other by the hand of kings and knights, but at the will and sufferance of the priest."

In this case the "sword"—fortunately for these ladies—had no keener edge than the club of a policeman, but the spirit behind was that of the Pope, of whom it was said by a Papal writer that he "lived like a fox, fought like a lion, and died like a dog."

It is to be noted that not a single New York journal rebuked this official representative of an alien potentate for this invasion of the civil right of (presumably) American citizens. One or two made mild adverse comment on the action of the police, but not one had any protest to make against the priest who gave what were, in effect, his orders over the telephone.

Chickens Coming Home to Roost

A despatch from Prague to the Brooklyn "Tablet," July 26th, says "that the outside world may know the extent and the methods of the anti-Catholic vandals of Czecho-Slovakia, a book of photographs of broken and desecrated statues and crucifixes will soon be published and distributed. It is estimated that since this wholesale campaign of destruction and outrage began about 279 statues of saints and numerous crosses and crucifixes have been smashed and desecrated." Of course, these people are merely following out the teaching they received in their youth from the Roman Church. There is probably no country in Europe that has suffered more from violence at the hands of militant agents of the Vatican, and it need be no matter of surprise that those who have now risen against Vatican spiritual and intellectual tyranny act as their oppressors have done in years gone by.

"MODERNISM AND THE REFORMATION"

This is the title of a very scholarly book by the Rev. J. B. Rust, Ph.D., D.D., of Tiffin, Ohio. In a letter recently received from the author he says: "THE CONVERTED CATHOLIC has been coming to our home for many years. My father began to take it from the beginning, I am quite sure, and since he left us my sister and I have read it regularly."

While comparatively little has been heard during the last few years of Modernism as a cult there can be no question that the main ideas, more or less common to all the group that may be classified as Modernists, are still not only very much alive, but that their influence is very powerful in nearly every continental country in these days, especially those of Central Europe. The main purpose of the book, besides giving many important facts of history, and statements of dogmatic theology, is to show the important points of difference between present-day Modernism and evangelical Protestantism. It would be difficult to conceive of a more thorough and exhaustive treatment of the subject within the same limits of space.

Nor is this book by any means out of date. Many Protestant Christians are deeply interested in the evangelization of the "Catholic" countries of Europe, and this book will be of no small value to all who wish to form a somewhat complete idea of the conditions that confront workers of the Y. M. C. A. and the representatives of the denominations in Europe.

On p. 168 we find Modernism defined thus: Modernism is a movement within the Roman Catholic Church which seeks and aims to force an adjustment between the Church in her medieval garb and the results of physical science and literary criticism. Back of, and associated with, both science and criticism there lies a philosophical theory, speculative and rationalistic in type. Modernism received its name from the Jesuit Fathers in Rome, and was adopted by the Pope and the Vatican authorities who have combated it at every turn in the tide, first by excommunicating its leaders; men like Tyrrell, Mivart and Loisy, then by Papal encyclical, and finally by exacting a reprofession of faith from every priest actively engaged in the ministry."

Among the most interesting incidents of the book is one set-

ting forth the attitude of the Vatican toward the Bible as recently as within the last twenty years. On April 27, 1902, one group of Modernists organized "The Pious Society of St. Gerome for the spreading of the Holy Gospels," which prepared and placed in circulation a new translation of the Four Gospels and the Book of the Acts in pocket form, with Old Testament references. Over two hundred bishops approved the book in writing, and the Pope placed his imprimatur on the Society's activities, granting an indulgence of three hundred days to all the faithful who would read Gospels for at least fifteen minutes once a day. In three years 300,000 were distributed. In 1907, the 880th thousand was issued from the Vatican press, and in 1908 the number reached nearly a million. But the Vatican soon found out in a practical way that "the entrance of Thy Word giveth light" in dispelling the darkness of Rome, and the Curia crippled the Society and its labors, and put the whole plan out of commission "by prudently devised and unexplained obstructions and neglect, ending in the dissolution of the Society."

In these days, when the Papal press is issuing various false statements about Luther (Brooklyn "Tablet," 1921, "Our Sunday Visitor," November 6, 1921) the following citation from Hegel, "Philosophy of History," p. 417, has a real present-day value: "At its commencement the Reformation concerned itself only with particular aspects of the Catholic Church. Luther wished to act in union with the whole Catholic world, and expressed a desire that councils be convened. His theses found supporters in every country." Though Luther's attacks were at first limited to particular points, they soon extended to the doctrines of the Church and its institutions at large, so that he came into conflict with its authority. "Luther repudiated that authority and set up in its stead the Bible and the testimony of the human spirit. And it is a fact of the weightiest import that the Bible has become the basis of the Christian Church. Henceforth every individual enjoys the right of deriving instruction for himself from it, and of directing his conscience in accordance with it. We see a vast change in the principle by which means religious life is guided. The whole system of tradition, the whole fabric of the Church, becomes problematical, and its authority is subverted. Luther's translation of the Bible has been of incalculable value to the Ger-

man people. It has supplied them with a people's book such as no other nation in the Catholic world can boast."

Limitations of space preclude further discussion of other important passages in a work which becomes of increasing value now that the Papal representatives have inaugurated a new method of attack upon Protestantism in the form of paid advertisements in the daily papers containing misleading (to put it mildly) statements concerning historical characters (Columbus, in particular, so far) and the teachings of the Roman Church; while these statements should not go unchallenged, suitable controversions can only be written or spoken by persons who know more of the actual teachings of Rome than the pastor who told the present writer that a statement of three of the fundamental points of difference between Catholicism and Protestantism could be stated with equal truth about the Roman religious cult.

If you wish to present your pastor with a suitable gift we cannot at the moment think of one that should be more acceptable. It can be had from Will H. Good's Book Store, Tiffin, Ohio, or from the Rev. J. B. Rust, D.D., 285 E. Perry Street, Tiffin, Ohio. The price is \$2.35, and a good index is a useful feature to this volume of 340 pages.

PRESENT CONDITIONS IN SPAIN

The Rev. Frederick Hastings, who had visited his son in Spain, sent some impressions of life in Madrid to the London "Christian," June 2. On the surface Spain seems happy enough, although in parts it is seething with revolution. She managed to keep out of the War: hence her currency has not suffered. The thing, however, that interests us most of all is his comment upon the power of "Rome" in that country. There is still much intolerance toward anything not Roman Catholic. No denomination other than the Roman is allowed to have the name "Church" on a notice board. "School" is the only designation permitted. The days of the Inquisition, however, are over forever. If ever Spain falls into the hands of the Revolutionaries there will be a clean sweep of much of the ecclesiastical machinery, for which a growing number of people have no love. The hope of Spain lies in the preaching of the pure Gospel without any taint of outward semblance of priestism in any form.

IMPORTANT DECISION IN PENNSYLVANIA

The August issue of "The Protestant" said that the Supreme Court of Pennsylvania had handed down a decision condemning the appropriation of public funds to sectarian establishments as contrary to the Constitution of the State. This decision was obtained by the Pennsylvania Anti-sectarian Appropriation Association, of which Mr. Luther S. Kauffman is president. It appears from a list of institutions quoted from the Philadelphia "Inquirer" of July 3d that certain Protestant and Jewish institutions had been following the bad example set by the Papal agents.

In Philadelphia, according to this list, twelve Papal institutions have been getting \$485,900; six Protestant, \$59,100, and four Jewish, \$135,000. Total, \$680,000, of which the Roman Church got \$485,900.

In Pittsburgh thirty-one Papal establishments got no less than \$1,176,000 (two getting no less than \$185,000 each); twenty-three Protestant got \$159,400, and one Jewish, \$40,000.

In passing, the writer may mention that every day he sees practically all the New York papers, both morning and evening, and yet in not one of them did he see any mention whatever of this important decision of the Supreme Court of a great State like Pennsylvania, involving so much money.

In July, 1542, Pope Paul III appointed Cardinal Caraffa, afterward known as Paul IV, and five other Cardinals as "Inquisitors General" in "all Christian countries whatsoever." "To heretics, and especially to Calvinists, no toleration must be granted." Such an edict, backed up by "the mailed fist" of the Church's persecuting power, carried weight in many lands. But to the lasting honor of the British Churches and States, in spite of the severest controversies with so-called heretics, and especially the Lollards, neither England nor Scotland ever admitted the terrors of the Inquisition.

The Bull "In Coena Domini" is as much alive to-day as ever, and shows the same spirit as the edict of Paul III.

THE WOODEN DRUMS OF PROTESTANTISM

When the Editor of this magazine lived in Shanghai, China, many years ago, he was walking one night along a road in the French Concession that skirted—at some little distance, in one part—the eastern wall of the native city. It was about 10 o'clock, and as he and a companion passed one of the gates of the city he heard the continuous tapping of someone, "knocking on wood." Upon enquiring what this sound meant, he was informed that it was caused by the beating of a wooden drum by one of the soldiers in the guard-house on the city wall over the gate, for the purpose of informing all whom it might concern that the military guards had not gone to sleep.

In that place, and under the circumstances then existing, this drumming on the part of the guard fulfilled all that was required of those soldiers. If, however, a hostile force had been known by those soldiers to be encamped in the vicinity of the city; that it was a common occurrence for shells to fly over the city wall, that many of the enemy, disguised as peasants and mechanics, frequently threw bombs at the city walls, and conducted a campaign of propaganda among the inhabitants for the purpose of overthrowing the Provincial and (then) Imperial Governments, it is evident that the whole duty of those soldiers to the city, the Province, and the Empire, would not have been fulfilled by that drum-beating.

We were reminded of this incident recently by a letter received from the Editor of one of the most important and influential denominational papers in the whole country. In it this gentleman said:

"We have never felt that Protestants are fair to the Roman Catholic citizens in this country if they insist that membership in the Roman Church is equivalent to disloyalty against the American Government. It might be, if all Catholics went the whole logical distance of the Pope's pretensions, but it is one of the blessings which the good Lord bestows upon humanity that very few folks are logical, and to my mind the Pope is shrewd enough not to raise any issue between his out-of-date political claims and the rights and authority of

the United States. If he did he would soon lose all the Catholics in this country, except a minority of the priests.

"On this account it seems to this paper better to promote Protestantism affirmatively and not with negative attacks on Catholicism."

It is hardly too much to say that the large proportions of the Papal Peril in this country to-day are chiefly due to the wide prevalence of the mental attitude indicated in the foregoing paragraphs among the various Protestant communities. It is that of the majority of the ministers of all denominations, partly due, it must be supposed, to the failure of the seminaries and colleges to instruct the students as to the essential teachings of Protestantism and the differences between that cult and Roman Catholicism on the fundamentals of religious belief—and therefore the wide differences in the social, ethicial, moral and political spheres that are patent to all observers in every country. The sinister—indeed fatal—influence of the representatives of the Vatican among the nations of Europe, especially during the last 500 years, has not been made manifest to those who were to become leaders of Protestant churches and denominations, so that these men have, of course, been unable to teach others what they do not know themselves. As a result many of them do not even beat any wooden drums to show that they are set for the defence of Protestantism against the mighty forces of Rome arrayed against it—none the less mighty, none the less formidable, none the less victorious, because many of its most successful campaigns are carried on behind smoke screens of specious written and spoken propaganda, and by agencies that are themselves unacquainted with the motives and the plans of those whose directions they carry out.

* * *

It is especially difficult, however, to understand the attitude set forth by the Editor quoted above in view of the unceasing political activities of the Vatican and its agents during the last few years. In this country, ever since December, 1918, we have seen a political campaign headed—and indeed almost exclusively carried on—by the priests of Rome against a nation with which the United States is at peace, for

the purpose of promoting civil war, looking to the destruction of that Empire. We have seen the Legislatures of States, under their influence pass resolutions, the like of which, adopted by the Legislature of any foreign country, with regard to our own separatists in Porto Rico and the Philippines would have roused the greatest resentment among these very agitators. Even if Protestant pastors have not the time or opportunity to watch carefully political movements in this or other countries, the editors of the religious journals may reasonably be expected to make themselves at least so far acquainted with the main facts as to appreciate the increasing danger to the liberties of our country that is involved in the growing power of Rome in all the departments of our public life. Yet, out of all the religious exchanges that come to our office every week there is not one in a dozen that contains the slightest reference to the Papal Peril. Indeed, the political activity of the Roman hierarchy seems to have no existence so far as their editors are concerned. They do not even beat any wooden drums to show that they are awake. Perhaps they are not, so far as this menace to the future of the nation is concerned.

It might do some of these brethren good, if they would, now and then, read some of the Catholic papers and see the vigorous attacks upon various phases of Protestantism and its representatives—even if the truth is very carelessly handled oftentimes. Some of the gibes and slurs and mis-statements (to use a mild term) concerning the Eighteenth Amendment might throw a new light upon the “loyalty” to this country and its institutions of which the hierarchy are continually bragging.

The Roman hierarchy is very much alive to one fact that—for practical purposes—seems unknown to many denominational leaders of Protestantism: and that is that the two cults are, so to speak, mutually destructive, and that if they do not destroy Protestantism Protestantism will destroy them. Hence, they not only take vigorous measures to prevent their people from becoming Protestants but are now working hard in many ways—some of them very promising of success, too—to gather “Protestants” of a certain type into their fold.

So far as we know, Christ's Mission is the only enterprise in the United States carried on for the purpose of placing evangelical truth before the Roman Catholic people, and in all the twenty years that the writer has been associated with its work he cannot remember ever seeing in any Protestant religious paper a single article written for this purpose to be handed by its subscribers to their Roman Catholic friends or one calling specifically upon its readers to exert themselves to share with any of the Catholic people the blessings that they enjoy themselves through the open Bible and the pure Gospel of Jesus Christ that they have learned from it, although the whole Protestant world is indebted for that very open Bible itself to converted priests and monks of the Roman Church—notably Wycliffe in England and Luther in Germany.

One thing more. There are altogether some two millions of children in the Papal parochial schools. Those children are, every one of them, being so educated, "religiously," that the priest will control them in all the affairs of life. Now our democratic principles and universal suffrage presuppose that every man and woman has enough general education and knowledge to form an intelligent judgment—for himself and herself—as to what is best for the city, the State, or the nation, according to the situation upon which they are called upon to vote. How, then, can these millions of children become good citizens after this pattern when the parish priest is to them the mouthpiece of God, and their education in secular matters has been given them by teachers whose political principles are those set forth by Pope Pius IX in the *Syllabus of Errors* (1864), Pope Leo XIII in "*Immortale Dei*" (1885), "*Libertas Praestantissimum*" (1888), and "*Longinque Oceani*" (1895).

Much more could be written, but we urge all our readers to write to the editors of their respective religious papers and try to get them to cease beating the wooden drum of merely "promoting Protestantism affirmatively," and sound a trumpet note of alarm on account of the threatening danger not merely to Protestantism as a religious cult but to the political "free institutions" handed down to us by our fathers,

all of which are condemned by Pope Leo XIII as driving "the Church into an unrightful position."

"The New York Herald," Oct. 29, 1921, says that "approximately forty million residents of the United States are identified with religious organizations this year"—OUT OF A HUNDRED AND TEN MILLIONS!

Of this seventy millions of persons with no religious affiliations, probably about forty represent reaction from the Roman Church, and the others from some form of Protestantism.

Surely this is a situation that should cause the greatest concern to every American who desires the permanency of the Republic in its present form, because the principles of this Republic rest upon the Scriptures and their intelligent knowledge on the part of the individual citizen. The autocracy of Rome and the Bolshevism of Lenin and Trotzky are equally destructive of "liberty" as understood by the Anglo-Saxon peoples.

The great need of the nation at large and of the denominations, as such, is not the beating of wooden drums indicating that the drummers are awake and on the defensive, but the bugles of war sounding an advance against the enemies of the American nation as a whole whether advancing under the gorgeous banners of Rome or the red flag of the Commune.

The best method of defense at the present time is a vigorous offensive upon those seventy millions of churchless people in this country with the evangelical truths of the Gospel and this is likely to prove, incidentally, a good counter attack upon the priests of Rome whose animosity against the Anglo-Saxonism of this Republic is equal to their hatred of Protestantism itself.

We hope that those of our friends whose subscriptions for this magazine are either due or overdue will pay them up without delay. While each individual sum does not seem large in itself, when any considerable number of cheques or postal orders fail to arrive the work of the Mission is seriously hampered.

LUCREZIA BORGIA'S LAST LETTER

By Antoinette DeCoursey Patterson (in "Poetry," August, 1921).

Before me shine the words of her last letter—

Lucrezia Borgia to the Pope at Rome—

Wherein she begs, as life's remaining fetter

Slips from her, that his prayers will guide her home.

"The favor God has shown to me confessing,

As swift my end approaches, Father, I,

A Christian though a sinner, ask your blessing

And kiss your feet in all humility.

"The thought of death brings no regret, but pleasure;

And after the last sacrament great peace

Will be mine own—in overflowing measure,

If but your mercy marks my soul's release."

And here the letter finds a sudden ending,

As though the dying hand had lost its power:

"My children to Rome's love and care commending—

Ferrara—Friday—at the fourteenth hour."

An odor as of incense faintly lingers

About the page of saintly sophistries—

And I am thinking clever were the fingers

That could mix poison and write words like these.

Not particularly "clever" to anyone with any real acquaintance with the practical working out in daily life of the Roman teaching, which includes confession, penance and absolution, and the delegated power of a priest to "mark a soul's release" from sin.

A dispatch in the "New York Times," from Stony Brook, N. Y. said recently that at the Victorious Life Conference of Churches an announcement was made that day that the Stony Brook Presbyterian Assembly would establish next year a Christian School for boys in which the Bible would be used as a text book. It certainly seems within the bounds of possibility that the multiplication of "private" schools, preferably "boarding" schools, conducted by qualified educators under the auspices of the evangelical denominations, may provide at least a partial solution of the educational difficulties with which many Christian parents are confronted. There would seem to be little, if any reason why such schools should not be operated at a profit by those who carry them on, like many such establishments already in existence, more particularly for the children of the "well-to-do."

CONCERNING "ANGLO-SAXONISM"

At the "Horrors on the Rhine" meeting in Madison Square Garden in Feb., 1921, for the purpose of launching a pro-German anti-French propaganda campaign in the country on the part of German and Irish hyphenates, one of the Sinn Fein speakers invited the co-operation of all citizens of German extraction in an effort to abolish "Anglo-Saxonism." The organization of this campaign was probably due to the measure of success that had attended the anti-British propaganda campaign camouflaged under the cloak of "freedom" for Ireland from British tyranny, etc.

In the Brooklyn "Tablet," September 17, 1921, a Catholic writer who disapproves of friendship between the American people and the British nation, writes that such friendship is "out of accord with American principles on two vital points: First, it lends credence to the theory that the Anglo-Saxon race, as represented by the English-speaking peoples is superior to other races, and is destined to guide the world to the millennium. This is a most naive provincialism. The other point, which we need not discuss here, relates to British "imperialism."

What is this "Anglo-Saxonism" so offensive to the Roman Catholic hierarchy and their adherents?

In the sense in which this writer and the speaker at Madison Square Garden used the word it really means the Protestantism of the English-speaking people having more particular reference to their rejection of Vatican rule in political affairs. This mental attitude existed hundreds of years before the Reformation. Perhaps the first conspicuous manifestation of it was when the British Bishops refused to place their necks under the Papal yoke at the demand of St. Augustine, although in that case the resistance was to the spiritual claims of the Pope.

Although William the Conqueror was a Norman and a "practical Catholic," who went to Mass every day, when Pope Gregory VII sent a legate to England to demand payment of arrears of Peter's Pence and to take an oath of fealty to him, King William wrote that the legate would receive what money had been collected, but that he would not render the homage demanded. And from then till the Reformation, even when there was virtually no Protestantism in the island, the English people from time to

time made energetic resistance to the Holy See when the exactions of the latter passed a certain point. Hallam says that England was the first nation to resist Papal despotism, and that Henry II was the first sovereign to make a bold stand against Papal encroachments upon the Royal prerogatives.

The support given to King John by Pope Innocent III and the conduct of the latter with reference to Magna Charta, the excommunication of the barons and the virtual internment of Stephen Langton, Archbishop of Canterbury in Rome, made a deep impression on the mind of the nation, coming, as they did, after the Interdict.

There is not space to give even an outline of events from the days of Edward I down to those of James II, narrated in great detail in the last work written by Walter Walsh, F. R. Hist. S., "England's Fight with the Papacy," but speaking generally a number of English kings and parliaments have made resistance and passed laws antagonistic to the pretensions and demands of the Holy See. And while during the last hundred years or so the English people seem to have forgotten the experiences of the nation in earlier days—even as late as those of King James II—yet England has done much to displease the Vatican. Few persons regard King George IV of England with any great respect as a man, but he was enough of an Englishman in 1815 to refuse to join the Holy Alliance, and in the years preceding 1870, the cause of United Italy received much moral support from England. So that it may be said that the Vatican has good cause to hate England.

It must also be remembered that, so far as this continent is concerned, England has committed two unpardonable sins—one the destruction of the Spanish Armada, in 1588, and the other, the victory of Quebec in 1759, whereby this broad land, in the providence of God was delivered from the blight of Papalism.

These two victories also have, in our opinion, laid this nation under a debt of gratitude to England that can never be fully repaid.

In passing it may be observed that, supposing Columbus had discovered this continent, and had become the adelantado of what is now the State of New York, not a single Irishman would have

been allowed to settle in the country, had he adopted the policy followed by the Spaniards in South America. So that the Knights of Columbus and all the other hyphenates—native and foreign-born—are indebted to the hated English and their hated Protestantism for all the civil and religious freedom they enjoy. Judging from many of their actions before the war, however, their attitude to the American people may be expressed in the words of Louis Veuillot, editor of the Ultramontane paper, "L'Univers" of Paris, who said, on this point: "We claim religious liberty from Protestants in accordance with their principles and deny the same liberty to them in accordance with our own." Evidence that Veuillot spoke truly is found in "The Christian Intelligencer," October 12, 1921, which says, concerning the recent opening of a Protestant chapel in Leon, Spain: "When the opening ceremony was first announced the local authorities prohibited the proceedings. Urgent applications to the royal administration at Madrid ended in obtaining a cancellation of the prohibition. But this cancellation was saddled with severe restrictions. The chapel must show no external indications of being a place of worship, and no attempt at propagating Protestantism must be made from its pulpit!"

When the American Revolution came—which, it must be remembered, was a rising of Englishmen against Englishmen, and on grounds that no colonists of France or Spain would have considered as in any way approaching a *casus belli*, the "Anglo-Saxonism" of the victorious colonists went even further than that of England in one respect, for the colonists tried to rid themselves of the blight of priestcraft by providing for separation of Church and State—a blessing that England does not yet enjoy. Everybody is aware of the success of the Roman hierarchy in many States and cities in nullifying this canon of the Constitution by securing grants for purely sectarian institutions. But that is another story.

Even these few brief allusions will suffice to show the good cause for the Vatican hatred of "Anglo-Saxonism," and suggest the underlying reasons for the vigorous campaigns against conscription during the war conducted by the Roman hierarchy in Canada, Ireland and Australia; because not only would the cause of the

Temporal Power be lost by the defeat of the Central Powers, but "Anglo-Saxonism" would be likely to sweep over all Europe, and virtually wipe out, sooner or later, not merely the spiritual power of the hierarchies of Rome, Athens and Moscow but their vast temporal possessions as well. No wonder, then, that the League of Nations was opposed—with more or less secrecy—with such vigor, and from so many angles. Further, it must be remembered that President Wilson had failed to use his influence to obtain a seat for the Vatican at the Peace Table, and he had refused to put himself in the position of a would-be destroyer of the British Empire by countenancing or providing for the presentation of the Sinn Fein proposition in Paris.

Let no one imagine that any settlement made between Great Britain and the Sinn Fein leaders will in any way abate the Vatican hostility to "Anglo-Saxonism" and all its works. Because "Anglo-Saxonism" stands for the following things:

1. Liberty of speech and liberty of the press—real liberty, and not according to the interpretation often put upon those expressions by local authorities in countries where the priests of Rome have actual rule, in spite of written laws and constitutions.
2. Education for all the people and liberty of reading as well as of speaking, of conscience, and of worship. The priests of Rome "regulate" the reading of their people so that they shall only know as much of the history of the Church—and of its teaching, too, for that matter—as the Church authorities think fit.
3. The right of private judgment of each individual in politics, as well as in religion, this judgment being founded on the knowledge acquired by the popular education referred to above.
4. Freedom from the power of priestcraft. The bearing of this upon city, State and national politics is made plain when we look at Catholic countries—in South America, for example, that have constitutions modeled after our own. Conditions there afford ample demonstrations of the fact that there is no more salvation in words and formulas in politics than there is in creeds in religion; and that the unfortunate people brought up for centuries to obey the priest in religion, now in politics obey the politician or the dictator in the same blind, reasonless manner.
5. Religious toleration. The Papal press just now is making

a great ado about religious "toleration"—another display of lack of sense of humor, because religious toleration has been condemned in practice, if not in words, not merely by every Pope, but by virtually every priest, at least from Innocent III down to to-day. And anyone who thinks that Benedict XV is any improvement in this respect on any of his predecessors has only to be reminded of his condemnation of the Y. M. C. A., and his outcry against the building of another school in Rome by the Methodist Episcopal Church.

No other nations but those of Anglo-Saxon character make all these and other principles so prominent in their national life and character. And without claiming that the Anglo-Saxon peoples will lead all the world to the millennium, their principles and policies afford the greatest good for the greatest number to a much fuller extent than those of any of the peoples who, in trying to follow in their footsteps, have been unable as yet to throw off the incubus upon their national life created by centuries of subservience to the priestcraft of Rome.

On the whole, we think that most of our readers will be of the opinion that Anglo-Saxonism is pretty good Americanism; indeed, it is hardly too much to say that Americanism is really "Anglo-Saxonism" plus Separation of Church and State.

REVOLUTIONARY SONGS FOR ANTI-BRITISH PROPAGANDA

In the "New York Herald," Oct. 5, it was stated in a Cambridge, Mass., despatch that Dr. Samuel E. Morrison, who conducts a course in American history at Harvard, has a new wrinkle. When about one hundred students enrolled in the course they were asked to indicate whether they would be willing to sing for the class. The songsters of the course will sing Revolutionary ditties, such as were sung in Boston when the tea party was being planned and when the Boston massacre had aroused deep resentment. They will render selections from ballads that thrilled our forefathers when Adams, Jefferson and Madison were in the Presidential chair.

GUATEMALA TO-DAY

BY REV. E. G. HAYMAKER.

In the Spanish conquest, the ancient Indian religion, called *brujeria*, was eclipsed, but not displaced by Roman Catholicism. Indeed, the latter has, in many cases, simply baptized it, retaining all its dances, superstitions and drunken orgies, though generally under some historic Christian name. But the practices are as degrading under the Papal, as when frankly conducted under the devil's regime. Even the Catholicism is of that corrupt type that caused the revolution in Europe in the sixteenth century, so that not even the animistic demonology it claims to have sup-
planted can give it pointers in either superstition, immorality or irrationality.

Revolution and Its Results

In every Catholic country there comes a stage, sooner or later, where the Church, having established a universal monopoly of political dominion, education, social dictatorship, holiness, and finally of real estate, becomes intolerable, and the Catholics themselves in desperation, damnation or no damnation, rise up and oust her, bag and baggage, from all fields save that of purely supernatural religion, and take control of things themselves. Having conquered the Church, and so lost respect for her, they become atheistic or at least agnostic. The names of Robespierre, Cavour, Juarez, Dom Pedro, M. Combes, etc., will suggest illustrations. This happened in Guatemala in 1871. The Catholics confiscated all their Church's property which had reached the enormous proportion of 75 per cent. of all the real estate of the land, separated Church and State by a legislative chasm, took into their own hands civil Government, taxation, education, vital registration, cemeteries, etc., and undertook to inaugurate democracy in the form of an up-to-date republic.

Conducting an ideal republic is a delicate matter. We ourselves have been in preparation ever since the signing of the Magna Charta, and some make bold to say that we haven't yet quite "attained." Now four centuries of the proper atmosphere of Tetzels, Loyolas and the Borgias; of the Lateran, Tridentine and Vatican councils; of Cortez, Alvarado and Pizarro; of conquest, servitude and priestly dominion makes poor soil for the

sudden growth of democracy. The leaders have only a theoretical training in social and political morality, and the masses are utterly untrained in public spirit and democratic conceptions. The leaders were soon confronted by these facts and compelled to adopt an "iron-hand" regime in order to have a government that would last over night, as the overthrown Church was always on the alert.

Moral and Political Conditions

All political issues in Catholic lands fade into the shadow of a single great fundamental one, which is: Shall the Roman Curia control the civil government? The Church consistently and persistently declares for the union of Church and State, and that the Church shall control the State as the soul controls the body. (Great Encyclical Letters of Pope Leo XIII, p. 115—Benziger Bros.) All Catholic peoples have tried out the plan to desperation, and are fighting it, while the Church is striving to maintain it. The politics of Catholic countries will never be understood till read frankly in the light of this fact.

The moral showing in Guatemala is poor. The records just before the war showed for the Capital department an illegitimacy of 28 per cent among the Indians and of 67 per cent. among the Ladinos or mixed race. In outlying departments it was enough worse to give a national average of 71 per cent., and even this is said to be about a 10 per cent. improvement over the conditions left by the Church. Every doubly holy religious feast day is characterized by unusual drunkenness and many fights, casualties and fatalities, all serious, for arms are used, never fists. In 1913 there were 56,200 saloon licenses issued, giving one saloon to every thirty-six inhabitants, counting men, women and children, and the moonshine consumption of the stuff is estimated to be fully equal to the legitimate trade.—Presbyterian Magazine, December, 1921.

We are very anxious to increase the sphere of influence of this magazine by enlarging the number of our subscribers. If each one would get only one new one we should increase its circulation by 100 per cent. While this would not be much for any one person to do, the benefit to the Protestant cause would be great.

THE BIBLELESS CROSS.

The Bible and the Cross must go together. Joined they are powerful. Separated they are weak. The Bible teaches the doctrine of the Cross and what it stands for—the atonement of Jesus Christ. Take that out of the Bible and it would be of no effect, says "The Free Methodist," Oct. 4, 1921. Try to hold to the Cross and ignore the Bible and the former becomes ineffectual. There are those who make much of the Cross who ignore the principal doctrines of the Bible. The American Bible Society gives some practical illustrations of these statements, as follows:

"The Cross is the central symbol of Christianity. Yet it may become a powerless thing unless there is in the hands of the people the Book which reveals the Father's love so wonderfully shown on the Cross.

"Forty-two years ago the pioneer Baptist missionaries going out to the Congo went to a section which had once been evangelized before ever America was discovered. The Spanish Cross had followed her ships to Africa, and these modern missionaries came to a people whose capital bore the significant name of San Salvador, where were the ruins of a great cathedral, and yet where heathenism reigned supreme. In the king's compound they found the fetishes of the king, an old crucifix and some images of the saints. All the degradation of Africa was in the belief of the royal pagan; but the brother of a king of his people had once been consecrated a bishop by the Pope of Rome himself. The missionaries of long ago, after lifetimes of evangelism, had died and not been followed by others. The Europeans who came in later years were there for gold and not for Christ. After the Conquistadores and the monks, the slave traffic had flung its shadow across the land. The faith had not lived in this dark continent.

"The Bible, the great guardian of the future, had *not* been there. No written guide had been left to stabilize the native church, and in the corroding march of years all vestige of Christianity, except for a few shells, had disappeared."

We are always glad to receive newspaper accounts of utterances by Roman Catholic priests, or prominent laymen; but each should be accompanied by the date of the paper, as well as its name.

PAPAL LYING PROPAGANDA BY ADVERTISEMENT

In the month of October the Papal army of occupation inaugurated a new campaign in the crusade to "make America Catholic"—that is, to substitute the political principles laid down by Pope Pius IX, Pope Leo XIII and Pope Pius X, for those set forth in the Declaration of Independence and the Constitution of the United States.

This new effort consists in a contract for display advertisements in three daily papers of Pittsburgh, Pa., setting forth misleading statements of history and of the teachings of the Roman Church. These advertisements all say that they are paid for by "two native Pittsburgh Catholic business men who believe in their religion, but as this assertion is associated with others that are contrary to fact, too much credence should not be attached to it. The sum of money involved is said to be \$8,000, and as the combined circulation of these journals is said to be 290,000 a day a large number of people will daily receive mental impressions of "things which ain't so."

For example, one of these advertisements says that the Roman Church "teaches to-day the same unchanging faith taught by Christ and the Apostles." Christ never taught the doctrine of transubstantiation, He never ordained a priest, neither He nor any of His Apostles ever set forth the Roman teaching as to penance, confession, absolution or Purgatory, nor is there even any reference to any such teaching to be found in the Catholic Bible. There is neither Pope nor human priest to be found in the New Testament allusions to the Church of Christ. Indeed, all the most prominent features of the Roman Church as we see it to-day are conspicuous by their absence from the writings of the evangelists and the Apostles. Of course, we are all well acquainted with the miscellaneous assortment of texts taken out of their context with which Roman controversialists back up their man-made theological inventions, but that does not affect the truth just enunciated.

Again: We are informed that a Catholic removes his hat when passing a Roman Church, "as a mark of respect and honor to God, who really and truly dwells therein, just as he,

like every good American, removes his hat in respect and honor to the flag passing by." Not so. The Catholic's removal of his hat is an act of worship to the consecrated wafer in the sanctuary of the Church, which he believes has been transformed into the body and blood, soul and divinity of our Lord. Not a single American in the land associates any idea of divinity with the Stars and Stripes, still less does he regard it as a manifestation of Deity in visible form—as the Catholic regards the Host.

Again: We are told that Columbus set out to discover America, principally to preach the Gospel to the Indians. Nothing of the kind. He set out to find a way to Cipangu or Japan or to China, previously visited by Marco Polo. That he did not go to preach the Gospel to the Indians was proved by the character of his administration of Hispaniola which was so cruel and barbarous as to arouse the indignant protest of even the Dominican monks living there. He also sought wealth, honors and power for himself, and would have been sent out by the King of Portugal but for his extravagant demands on this point. The same thing was true of Ferdinand of Spain, although later the demands of Columbus were granted by the Spanish sovereigns. We are told that the Catholic Church "furnished him the money." Wrong again. The money was supplied by Jews, the principal contributor among them being Luis de Santangel, the treasurer-general of Aragon.

In "The United Presbyterian," Nov. 10, 1921, Professor David S. Schaff, D.D., The Western Theological Seminary, writes concerning other statements in these advertisements:

The first advertisement, October 5th, states that the object the two Catholic business men of Pittsburgh had in inserting them is for "the information of our fellow-citizens" and "the glory of God." Not doubting the high purpose, it is a great pity that all through the advertisements the word "Catholic" is used in a way to utterly confuse the usual reader. For example, the advertisement of October 22d is headed, "Catholic Church 1900 years old." This is true, and yet the impression made is utterly false. The intention is here to say that "the Roman Catholic Church is

1900 years old," a thing which is not true. The Roman Catholic Church, according to the authoritative definition of that Church's "Plenary Catechism of America," is "the congregation of all those who profess the faith of Christ, partake of the same sacraments and are governed by their faithful pastors under one visible head." The Catechism goes on to state that this head is the Pope, and that he is infallible. The Roman Catholic Church includes, as part of its authoritative system, the confessional, purgatory, the worship of Mary, the sacrifice of the Mass, etc. This Roman Catholic Church is not 1900 years old. The "Christian" Church is 1900 years old, and the foundation of the Christian Church and its constitution are found in the New Testament. The Greek Christians are as old as the Roman Christians. The Church in Jerusalem is older than the Church in Rome. The word "Catholic" is not found in the New Testament, much less "Roman Catholic." Christian is found there three times. Protestants claim to belong to the Christian or Catholic Church, and the Catholic or Christian Church which is 1900 years old is the Church which is described in the New Testament.

It is interesting to see how the "Pope of Rome" is compared to our Supreme Court. Cardinal Gibbons does the same in his agreeable but specious work, "The Faith of Our Fathers." Both are said to be infallible in their departments. Whether it is true or not, I have been informed by a prominent lawyer that in reality the decisions of the Supreme Court have been set aside by later sessions of that court. This is or is not true. But no American citizen, I suppose, holds the decisions of the Supreme Court to be infallible. It is a human court, and its decisions are human. The "Pope is infallible in matters exclusively that pertain to religion." However, Honorius I was declared a heretic by one of his successors, Honorius II. One or the other was wrong. Innocent VIII, in 1484, issued the famous bull that recognized witchcraft in Germany and ordered the Inquisition to proceed against it, which brought an untold number of unfortunate people to their graves. At least a dozen Popes, I should say, offhand, recognized witchcraft and ordered its punishment.

To mention one more official papal utterance. In 1302 Boniface VIII issued the bull which not only gave the Pope the right to the use of both swords—that is, not only to excommunicate but to call upon princes to go to war, but declared “that it is altogether necessary unto his salvation that every human creature be subject to the Roman Pontiff.” Did Christ say any such thing? Was the dying thief subject to the Pope?

The advertisements have also taken up several of the doctrines and practices which the Reformers set aside as the inventions of men. Purgatory, for example, which is based on Matt. 5: 26. The word there is “prison,” and if upon such an uncertain text the dogma of purgatory is to be based, nothing can be said. The usual text for purgatory is taken from one of the books of the Maccabees, but the trouble with that text is that the persons for whom prayers are to be offered were guilty of idolatry till the moment of their death, and, if I am not mistaken, idolatry is a mortal sin which cannot be forgiven after the soul leaves the world.

The “Hail Mary” is mentioned, and the “Rosary.” Is there any reference after Christ started His career that Mary was worshiped, and is she not called in the only place in which she is mentioned by name after the Ascension, “mother of Jesus?” Is there any word from the lips of Paul or Peter that she was worshiped? And what does the Ave Maria say, “Pray for us sinners”? We have “one High Priest who is the propitiation for our sins,” so the Scriptures state.

The arguments against the general use of the Bible are very old. One of these arguments is that “The Catholic Church is older than the Bible.” That is true, if you mean the Christian Church. Christ called His twelve disciples before they taught or wrote. The impression intended to be made by the advertisement is false. The inference is that the (Roman) Catholic Church is the teacher and guide with or without the Bible. An advertisement also stated that the apostles were sent to preach the Gospel, not to read a book. And yet there are places in the New Testament where it is distinctly stated that the epistles of the New Testament were to be read. Under the word “read” these passages will be found in the Concordance. Not only so, Paul addressed the

most of his epistles distinctly to the members of the different churches, as well as their officers, "to the saints in Rome," and "the saints in Corinth," etc. It is to be presumed that whatever is necessary unto salvation now was necessary in the days of the evangelists and apostles. They wrote for the purpose of giving the very words and acts of Christ and the practices of that early apostolic time. They were the Church. What they wrote was what the Christian Church thought and practised. If the New Testament was, by its own statements, written to be read by the people, then why should not all the people be urged to read it now? Did Paul and Peter have a Breviary? They wrote epistles, and these epistles are included in the New Testament just as they were written. Are we less able to understand, less educated in America than people were in Ephesus and Corinth and Philippi when Paul founded those churches and wrote letters to them?

It must be remembered, however, that the number of people who read the misleading statements in these daily papers, and who also see these contradictions will form but a very small percentage, so let us hope that the Protestant pastors concerned will make contradictions from their pulpits in line with those quoted above.

HELPING YOUR CATHOLIC FRIENDS

You can assume that your Catholic friends are really religious, anxious to please God and to find peace to their souls. But they do not know that God loves them personally and is anxious not only to forgive all their sins of the past and to be reconciled to them, but to deliver them from the power of sin itself over them. If you live in the happy realization of this experience, they will be interested not only in the fact, but in hearing how you obtained it. If you can persuade them to pray directly to Christ Himself, believing that He will be glad not only to hear their prayers but to answer them, you will do them much good. If you really KNOW that you are "saved" do not fail to say so, because their Church teaches them, in effect, that nobody can ever be really sure of any such thing.

A KIND CATHOLIC FATHER

According to the "New York Times" (July 13, 1921), in a suit in the Supreme Court by Mrs. Margaret Reynolds, for a separation from her husband, James Reynolds, Mrs. Reynolds said that she learned in July, 1919, that her daughter Margaret had married a Mr. Warren secretly, and that Reynolds had found his daughter at the home of friends on Staten Island. Mrs. Reynolds says that her husband struck their daughter and compelled her to return home with him, after which he beat her again. Reynolds also destroyed clothing she carried in a suitcase; Mrs. Reynolds asserts, and threw away \$900 worth of jewelry given to the daughter.

Reynolds admits in his answer that he chastised his daughter, giving as his reason her marriage in secret by a Justice of the Peace instead of by a religious ceremony in a Roman Catholic church.

The educational system that creates such a mental attitude on the part of parents has no place in a country like this.

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